START

START

START

Microfilmed by

KARNATAKA STATE ARCHIVES
BANGALORE

Camp: REGIONAL ARCHIVES OFFICE (D.D.A)
MYSORE DIVISION
MYSORE.

"RATIONALIST." WEEKLY

FILE NO. AUM/6/APP/86. Dt. 20-8-1987
- do - ARS/8/APP/85.

Microfilmed by

KARNATAKA STATE ARCHIVES
BANGALORE

Camp: REGIONAL ARCHIVES OFFICE (D.D.A)
MYSORE DIVISION
MYSORE.

"RATIONALIST," WEEKLY

FILE NO. AUM/6/APP/86. Dt. 20-8-1987
- do - ARS/8/APP/85.

Microfilmed by

KARNATAKA STATE ARCHIVES
BANGALORE

Camp: REGIONAL ARCHIVES OFFICE (D.D.A)
MYSORE DIVISION
MYSORE.

"RATIONALIST." WEEKLY

FILE NO. AUM/6/APP/86. Dt. 20-8-1987
- do - ARS/8/APP/85.

-FILE NO: AUM 6 APP 86-
-FILE NO: ARS 8 APP 85-

RATIONALIST PAPER

Continuation from Vol. NO. 27
NO. 7, Monday 5-12-1966

to be contd/:

-FILE NO: AUM 6 APP 86-
-FILE NO: ARS 8 APP 85-

RATIONALIST PAPER

Continuation from Vol. NO. 27
NO. 7, Monday 5-12-1966

to be contd/:

-FILE NO: AUM 6 APP 86-

-FILE NO: ARS 8 APP 85-

RATIONALIST PAPER

Continuation from Vol. NO. 27
NO. 7, Monday 5-12-1966

..... to be contd/-

Maharaja Bhojaraja's
SRINGARA PRAKASHA

VOL. I. PRAKASHAS 1 TO 8. Rs. 25.

VOL. 2 PRAKASHAS 9 TO 14 Rs. 25.

of absorbing interest. Handsomely printed and bound.

The Great Tenth Century work on Samskrit Rhetoric

REVISED AND EDITED BY

G. R. JOSYER

FOUNDER DIRECTOR,

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS.

"Shringara Prakasha is in essence an encyclopadia of Indian thought and Indian locution.

It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathiraja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving crititicism."

Sir C. P. Ramaswamy Iyer.

* * *

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi-6.

25-6-63.

"We shall like to congratulate you on this success in bringing out a great Sanskrit work of importance.

Please send 12 copies of Vol. II, and 3 copies of "Sanskrit Wisdom"

Delhi 28-12-63

"Please supply us with the following by V. P. Post:

1. Shringara Prakasha I Vol. 5 copies.
2. ,, II 3 copies.

The book should be rushed immediately as these may be required for exhibition purposes at the 26th International Congress of orientalists beginning from 4th to 10th.

Munshi Ram Manohar Lal, Delhi-6."

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXVII No. 7] Monday 5-12-1966 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari & Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

SQUANDERING PUBLIC MONEY

The Public Accounts Committee has urged a probe into the award and working of contracts to a private airline company for dropping supplies in NEFA and Nagaland.

In a report submitted to the Lok Sabha recently the committee examined the agreements between the NEFA Administration and the company and has come to the conclusion that there are several instances of gross over-payment, that no action was taken in respect of lost stores valued at Rs. 32 lakhs and that the contract was given to the company even though the Indian Air Force and Indian Airlines Corporation were willing to undertake the task.

The PAC has recommended the appointment of a committee consisting of a senior representative of the Ministry of Finance, the Auditor-General and the Central Bureau of Investigation for making the probe.

Though the company was not identified by the committee, it is known that the company under question is the Kalinga Airlines with which Mr. Biju Patnaik has been associated.

The committee has said that the original contract in 1960 was given, "ignoring certain basic principles of the tender system and without making essential inquiries about the financial capacity of the company."

And again, the contract was extended from time to time without following the normal procedure of inviting tenders. "The execution of the contract lacked proper supervision and effective control. Several cases of over-payment based on wrong calculations have been detected."

It noted that an amount exceeding a crore of rupees has been paid to the company provisionally and no attempt has been made to finalise the payments even after the lapse of a number of years and renewal of the contract twice!

The committee referred to stores of the value of Rs. 32 lakhs lost, and found that no action had been initiated for the recovery of the sum!

Air-dropping sorties, numbering 985, costing Rs. 19,05,987 have remained unacknowledged till the end of the year 1965-66. Yet provisional payments in respect of these sorties have been made!"

Apart from suggesting a probe, the committee has emphasised that the agreement had not worked to the best advantage of the exchequer. The Defence Minister was in favour of airlifts by IAF and IAC and the Home Ministry has been urging that a proper unit in the State sector should be brought into operation.

The committee, therefore, has stressed that the task of airlifting of stores in NEFA and Nagaland should be taken up by a suitable Government agency on the expiry of the present contract in June, 1967.

UNI adds: The total amount paid to the company on this score was Rs. 4·42 crores up to October 31, 1965.

The PAC expresses surprise that the Kathju committee report, on the alleged malpractices and irregularities indulged in by this company escaped the Government's notice at the time of awarding the contract and renewing it subsequently.

The PAC is unhappy at the treatment given to press and public complaints about this. Such complaints should be looked into more thoroughly and intensively.

* * *

Biju was a Nehru pet, and Nehru and his are immune! The nation is their property! They can squeeze its blood out! **Ed.**

INDIAN BRONZES

Scientists of the German Federal Laboratory for the Testing of Materials in Berlin (West) are busy analysing 500 ancient Indian bronze figures for the composition of their alloys. It is rather an unusual object for an industrial institution. The figures are from India, Ceylon, Burma, Indonesia, Thailand, and some other countries influenced by Indian culture, including East Turkestan with its Buddhist monasteries. The director of the Department of Indian Art of the State Museum of Berlin asked the scientists to analyse the alloys, since the chemical composition of such objects will yield information on the metal technology, roads of migration, commercial relations, and the general cultural condition of ancient peoples. Similar objects from the earliest history of Europe have been analysed for their chemistry, but there is scarcely any comparable study in ancient Indian bronzes despite their great cultural importance.

The bronze alloys are chemically analysed on the pattern of industrial alloys. A bit of the alloy is evaporated, usually after dissolution in an acid, in a hot flame in which the metal vapours show their characteristic spectra. A spectrum consists of coloured lines, often very beautiful. The lines are arranged according to their wave-lengths and represent radiation emitted by excited atoms of the metal. Since the spectra of all metals present in such alloys have been known for a long time, a chemist will see from the spetrum at a glance what the components are. A quantitative analysis is also made, and metallographical studies of the connection between the chemical composition of the alloy and the manner in which they form a patina complete the picture.

Dr. O. Werner of the Berlin laboratory reports that up to date about 100 antique and recent Indian bronze sculptures have been chemically analysed by spectrascopy. The oldest are about 1,500 years-old, and the collection contains a continuous series up to modern times. Spectrographical analysis reveals that the composition of the alloys used for these figures of gods and saints has undergone considerable changes within the last thousand years. The basic material is copper. An alloy of copper with tin is called bronze, whereas an alloy of copper and zinc is known as brass.

Dr. Werner found that the more recent Indian bronze figures contain more than 25 per cent of zinc rather than tin, which would classify them as brass rather than bronze. Whether the scientists of the museum will change their description of the figures accordingly, is not known as yet. As will be explained later, gods made of brass are not necessarily less dignified in the Indian religion than are those made of bronze, but in the European tradition brass is in fact regarded as less noble than bronze, and historians of art will feel some disappointment at the findings of the chemists. But the spectrum tells the truth.

The more ancient objects are true bronze with tin, while brass occurs rarely. In the course of the centuries, however, the Indians and their cultural dependents unmistakably went over to the use of the cheaper alloy, brass. Zinc-copper alloys exist in two classes. Some have only a low zinc content, while the other contain 25 per cent of zinc and over. In Thailand and Cambodia bronze figures with 5 per cent of zinc are quite frequent. From the 16th century onwards alloys with more than 25 per cent of zinc appear increasingly in Indian figures, and more recent centuries saw practically prevalence of brass, though collectors continued to call them bronze. The nobler true bronze has usually a tin content of 6 to 8 per cent.

(*Continued on page 6.*)

The Rationalist

GANDHI AND THE COW

"With reference to the various letters in the dailies regarding "Cow Protection", I may quote below an extract from the book "My Philosophy of Life" by Mahatma Gandhi relating to this subject:

"The central fact of Hinduism, however, is cow protection. Cow protection to me is one of the most wonderful phenomena in human evolution. It takes the human being beyond his species. The cow, to me, means the entire sub-human world. Man through the cow is enjoined to realise his identity with all that lives. Why the cow was selected for apotheosis is obvious to me. The cow was in India the best companion. She was giver of plenty. Not only did she give milk, but she also made agriculture possible. Cow protection is the gift of Hinduism to the world. And Hindism will live so long as there are Hindus to protect the Cow."

The products obtained from the cow are milk, ghee, butter, etc., which are Sattwic foods, which can be used on auspicious occasions and for orthodox ceremonies. It is a symbol of the divine. This is the rationale of cow protection. When the cow is useful or healthy there is no reason for legislation to protect cows. There is no need for loud and violent demonstrations on behalf of this dumb, good creature. Cow protection should be spontaneous and undertaken as a duty."

K. S.

MOTILAL NEHRU

"He who was living in the grandest Western style, threw all the luxuries to the winds and embraced the cross at the call of the country. The following letter he wrote in the middle of 1921 to Mahatma Gandhi from Ramgadh, a hill station in U.P., reveals the extent and enormity of his sacrifices:

"You will be interested to know the kind of life I am leading here. In the good old days, two kitchen establishments, one English and the other Indian, accompanied us to the Hills. After chota hazri in the camp we would start off for a jungle with a full equipment of rifles, shot guns and ammunition, and on occasions, with an army of beaters, and killed such inanimate creatures as came on our way, lunch and tea being served in the jungle with as much positive care as at home. A hearty dinner awaited us on return to the camp and after doing full justice to it, we slept the sleep of the just. There was nothing to disturb the even tenor of our life except occasional annoyance at the stupidness which saved the life of a poor beast! And now the brass cooker (purchased in Delhi when we were all there for the opening of the Tibbi College) has taken the place of the kitchens! a solitary servant, 3 small bags containing rice, dal and mussala that of the mule loads of provisions: one square meal of rice cooked together in the middle of the day that of breakfast, lunch and dinner "a la Anglaise"—lots of fruits with the after tea and an occasional egg or two when available. The shikar has given place to lazy walking, and the rifle and gun to books, magazines and newspapers (the favourite book being Edwin Arnold's Song Celestial). When it rains there is nothing to do but to write silly letters like these! 'What a fall my countrymen.' But really I have never enjoyed life better!"

H. M. AMIR'S ENTREATY

In January 1907 when the Amir of Afghanistan paid a visit to India the Mohamadans of Delhi wanted to sacrifice on the Bakr-id day one hundred cows in his honour. But His Majesty issued the following appeal to them:

"Now listen, and mark me well! I speak not idly. Take ye then good heed. As a friend I have come hither, as a friend I like to go hence. A friend of what, of whom? Of this or that race? No. A friend of all races and all sects. Will ye then raise up enemies against me? Will ye embroil me with those amidst whom I would wend my way in amity? Allah forefend!

A hundred cows you would slay in my honour. Ye shall not slay one cow! Not this nor any other act of religious devotion that can cause pain or grief to the Hindu subjects of King Edward's empire shall ye do in my name at Delhi or elsewhere in India.....

"I go to celebrate with you the glorious Id.....But if so much as one cow be given unto slaughter I shall turn my face from you and Delhi for ever. If I can command, obey me. If not, at least hearken to my entreaty!

I would go to Delhi in peace. Let me not go thither in tumult. Yet understand my meaning clearly: of your right as good Mahomedans, to kill cows at the festival of the Bakr-id I make no question.

Allah is God and Muhammad is His Prophet. The holy Quoran lies open to you all. I give you no new law. I interpret to you no old law. Your religious practices concern your own conscience. This only I say. I am a guest. I am in the house of my Host. Do not bring me to confusion before my Host. Do not carry strife into my path."

The Rationalist

GANDHI AND THE COW

"With reference to the various letters in the dailies regarding "Cow Protection", I may quote below an extract from the book "My Philosophy of Life" by Mahatma Gandhi relating to this subject:

"The central fact of Hinduism, however, is cow protection. Cow protection to me is one of the most wonderful phenomena in human evolution. It takes the human being beyond his species. The cow, to me, means the entire sub-human world. Man through the cow is enjoined to realise his identity with all that lives. Why the cow was selected for apotheosis is obvious to me. The cow was in India the best companion. She was giver of plenty. Not only did she give milk, but she also made agriculture possible. Cow protection is the gift of Hinduism to the world. And Hindism will live so long as there are Hindus to protect the Cow."

The products obtained from the cow are milk, ghee, butter, etc., which are Sattwic foods, which can be used on auspicious occasions and for orthodox ceremonies. It is a symbol of the divine. This is the rationale of cow protection. When the cow is useful or healthy there is no reason for legislation to protect cows. There is no need for loud and violent demonstrations on behalf of this dumb, good creature. Cow protection should be spontaneous and undertaken as a duty."

K. S.

MOTILAL NEHRU

"He who was living in the grandest Western style, threw all the luxuries to the winds and embraced the cross at the call of the country. The following letter he wrote in the middle of 1921 to Mahatma Gandhi from Ramgadh, a hill station in U.P., reveals the extent and enormity of his sacrifices:

"You will be interested to know the kind of life I am leading here. In the good old days, two kitchen establishments, one English and the other Indian, accompanied us to the Hills. After chota hazri in the camp we would start off for a jungle with a full equipment of rifles, shot guns and ammunition, and on occasions, with an army of beaters, and killed such inanimate creatures as came on our way, lunch and tea being served in the jungle with as much positive care as at home. A hearty dinner awaited us on return to the camp and after doing full justice to it, we slept the sleep of the just. There was nothing to disturb the even tenor of our life except occasional annoyance at the stupidness which saved the life of a poor beast! And now the brass cooker (purchased in Delhi when we were all there for the opening of the Tibbi College) has taken the place of the kitchens! a solitary servant, 3 small bags containing rice, dal and mussala that of the mule loads of provisions: one square meal of rice cooked together in the middle of the day that of breakfast, lunch and dinner "a la Anglaise"—lots of fruits with the after tea and an occasional egg or two when available. The shikar has given place to lazy walking, and the rifle and gun to books, magazines and newspapers (the favourite book being Edwin Arnold's Song Celestial). When it rains there is nothing to do but to write silly letters like these! 'What a fall my countrymen.' But really I have never enjoyed life better!"

H. M. AMIR'S ENTREATY

In January 1907 when the Amir of Afghanistan paid a visit to India the Mohamadans of Delhi wanted to sacrifice on the Bakr-id day one hundred cows in his honour. But His Majesty issued the following appeal to them:

"Now listen, and mark me well! I speak not idly. Take ye then good heed. As a friend I have come hither, as a friend I like to go hence. A friend of what, of whom? Of this or that race? No. A friend of all races and all sects. Will ye then raise up enemies against me? Will ye embroil me with those amidst whom I would wend my way in amity? Allah forefend!

A hundred cows you would slay in my honour. Ye shall not slay one cow! Not this nor any other act of religious devotion that can cause pain or grief to the Hindu subjects of King Edward's empire shall ye do in my name at Delhi or elsewhere in India.....

"I go to celebrate with you the glorious Id.....But if so much as one cow be given unto slaughter I shall turn my face from you and Delhi for ever. If I can command, obey me. If not, at least hearken to my entreaty!

I would go to Delhi in peace. Let me not go thither in tumult. Yet understand my meaning clearly: of your right as good Mahomedans, to kill cows at the festival of the Bakr-id I make no question.

Allah is God and Muhammad is His Prophet. The holy Quoran lies open to you all. I give you no new law. I interpret to you no old law. Your religious practices concern your own conscience. This only I say. I am a guest. I am in the house of my Host. Do not bring me to confusion before my Host. Do not carry strife into my path."

(*Continued from page 3.*)

Bronze for bells contains 20 per cent of tin. The ancient Indians cast bells too, and Dr. Werner's studies show that knowledge of the rule that 20 per cent of tin are the best proportion for bell alloys was world-wide as early as the 12th century. A bell-maker in Germany knew the rule as well as his Indian colleague did. We do not know whether this technical know-how spread from one country to another or whether it was independently arrived at by artisans of every nation through trial and error, but cultural diffusion is the more likely process.

Apart from copper and tin or zinc, lead was found as the third major component of Indian bronze figures. Older figures in particular have a fairly high content of lead. Obviously the object of adding lead was to facilitate casting since such alloys melt more readily. The casting technique was the lose-wax-method known to all peoples for at least 5,000 years. Again we meet with a world-wide technology. The lead of the bronze figures contains an admixture of arsenium which is found in present-day lead ore as an impurity also. Arsenium is known to every-body as the element of the poison, arsenic, and as a component of medicines against anaemia. The arsenium content is a reliable indicator of the true origin of many bronze sculptures since it is typical of the alloys used in definite religions. Again chemistry aids the historian of art and culture.

Trace elements are also found in ancient Indian bronze figures. One of them is gold. Spectroscopy reveals that most ancient Indian bronze sculptures contain 0·001 to 0·003 per cent of gold, presumably as an impurity. More recent bronze and brass figures, however, are free from gold. Now during the Gupta period of ancient India in the 5th century a ritual prescription was compiled for makers of religious figures. It laid down that five metals should be preferred for the sculptures, to wit, copper, gold, silver, lead, and zinc. Tin is not included in the list though it is in modern eyes a more noble metal than zinc which ranks rather low in the hierarchy of metals. This shows that zinc was a perfectly respectable metal in the view of ancient Indian religious leaders, and its addition would not detract from the dignity of the figures.

The scientists of Berlin found a higher content of gold, however, in a number of bronze figures, usually 0·1 to 0·2 per cent, but sometimes up to 0·6 per cent. In some cases an admixture of silver up to several per cent was found. It seems that higher contents of the noble metals, gold and silver were recommended for the figures of particularly venerable gods and saints, be it that metal from ores known to contain noble metals as concomitant impurities was deliberately used in such cases, or be it that the noble metals were added on religious grounds, if only in symbolic amounts.

On the whole the chemical studies reveal that Indian bronze-casters piously kept to their ancient religious prescripts down the centuries although they could not dream of spectroscopical analysis coming more than a thousand years later to test their orthodoxy!

FOR SALE

1. One new "LAWKIM" ½ H.P. Motor, Single Phase, unused.
2. One "HIGGS" ½ H.P. Motor, Single Phase, used, is also available.

Apply to :-

CORONATION PRESS,
711, K. R. Mohalla, Mysore.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period, and expressed their appraisal in no uncertain terms."

" But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal in the light of current possibilities.

" A Jewel of a book."

" An ornament to every Library."

Price : Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gr. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work, a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

" Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

" I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious saying on Government and Yoga.

" If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the " Hindu", Madras.

Price : Rs. 10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

"Sringara Prakasha" of Maharaja Bhojaraja.

Messrs MOTILAL BANARSIDAS, Indological Booksellers, Delhi-6.

"Please send us 3 copies of Maharaja Bhojaraja's Shringara Prakasha, Vol. II."

* * *

Please send by V.P.P. 3 copies "Shringara Prakasha" Vol. I, by Bhoja Raja, I copy "Sanskrit Wisdom", by G. R. Josyer, 1 copy "History of Mysore" by G. R. Josyer.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, Varanasi I:

Kindly send the following books by V.P.P.:

2 copies of Shringara Prakasha by Bhoja Raja, Vol. I, and
4 copies of Vol. II.

* * *

Kindly supply us Bhojaraja's Shringara Prakasha

3 copies I and II parts.
3 copies part 2.
3 copies Sanskrit Wisdom by G. R. Josyer.

* * *

ORIENTAL RESEARCH INSTITUTE, Mysore University.

Please supply Shringara Prakasha Vol. II two copies.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Please supply us with 6 copies of "Sanskrit Wisdom" by G. R. Josyer, and 3 copies of "Shringara Prakasha" by Maharaja Bhojaraja".

* * *

SARASWATI PUSTAK BHANDAR, Ahmedabad:

Please supply Shringara Prakasha 3 copies, Sanskrit Wisdom 1 copy.
Please supply Sanskrit Wisdom 3 copies

* * *

SANSKRIT PUSTAK BHANDAR, Calcutta:

Please supply 5 copies Shringara Prakasha, 2 copies Rigveda Pada.
Please supply 2 copies Shringara Prakasha.

* * *

NEW ORDER BOOK COMPANY, AHAMADABAD.

Please supply History of Mysore by G R. Josyer 5 copies.
Please supply History of Mysore 6 copies.

* * *

Messrs MOTILAL BANARSIDAS, Delhi 6.

Please supply 3 copies Sanskrit Wisdom, 3 copies Shringara Prakash, 3 copies Rigveda Pada, 3 copies History of Mysore.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS:

Kindly send us 2 copies Shringara Prakash, 3 copies Rigveda Pada, 3 copies History of Mysore.

Kindly supply us 3 copies History of Mysore, 3 copies Shringara Prakash, copies Rigveda Pada, 3 copies Sanskrit Wisdom.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXVII No. 8] Monday 12-12-1966 [Price 00-10 NP

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

USE OF HYPNOSIS

Within the past few years, medical science has rediscovered one of the most remarkable tools for healing known to man —hypnosis.

Ancient stone tablets dug up in Greece show that hypnotic methods were used to help cure diseases hundreds of years ago. But it wasn't until the 1950's that hypnosis —often associated with theatrical exhibitionism—achieved respectability as potentially one of the most important of healing techniques.

Developments today mark the latest phase in one of the strangest chapters in the history of psychiatry. During the late 18th century an Austrian physician Franz Anton Mesmer, was making a name for himself in Paris with an elaborate treatment.

His apartments were dimly lit and hung with many mirrors. Soft music played in the background, patients sat entranced around a kind of vat containing some chemical notion.

Mesmer, dressed in lilac-coloured magnician's robes would go among them. A look, a touch, a pass of the hands, was often enough to bring about a hypnotic trance and cure them, or at least relieve them for a time of pains and anxieties.

The public was impressed. But the medical profession attacked Mesmer mainly because of the esoteric theory he proposed to explain his results. He claimed to be controlling the flow of an invisible fluid, an "animal magnetism" which emanated from the sun, moon and planets, and influenced the course of human health.

The Mesmer theory was discredited, and so was his treatment—although no one challenged the fact that it had actually benefited many patients.

Fresh impetus was given to the study of hypnosis when psychiatrists in World War II used it to help combat neuroses in battle-fatigued troops.

Today all over the world, thousands of babies are delivered with the mother in an hypnotic trance, and that is only one of the areas in which hypnosis offers great promise.

Hypnosis is increasingly recognised as the only anaesthetic which doesn't depress breathing and circulation, thus it is particularly valuable in heart surgery.

But the technique is often time-consuming to apply, and only an estimated one out of four or five people can be put into a deep enough trance to undergo a major operation.

In childbirth hypnosis finds its most popular use. It is exceptionally valuable because for patients who can be induced into the hypnotic state it means that much less anaesthetic is needed.

Some obstetricians say that however good the drugs may be, there is always the possibility of undesirable side-effects on the baby, and that the less medication used in labour the better.

Dr. William Kroger, a Los Angeles, U.T.A obstetrician, says he has hypnotised several mothers by telephone when an emergency has taken him out of the city.

In dentistry, hypnotism may calm an apprehensive patient, make him lose fear of the anaesthetic needle and eliminate nausea.

It is helpful for patients who repeatedly break appointments and don't easily submit to dental treatment, necessary though it may be.

Hypnosis has helped change poor behaviour patterns, stop excessive drinking, smoking and eating, and eliminate self-

induced symptoms of headache, vague aches and pains, and insomnia.

But when dealing with such behaviour patterns, a doctor must first determine to what extent they satisfy neurotic needs.

It is obviously no improvement to suggest hynotically that patient's headaches will disappear if a week later the underlying disturbance—neglected—causes him to come out in skin rashes.

Severely burned patients may be helped by hypnosis. Major problem is the frequent changing of dressings—and each change can cause extreme pain. Yet they can only take certain amounts of pain-killing drugs because of the risk of becoming drug addicts.

Hypnosis can help such patients as indicated in studies at the University of Texas Medical School, Dallas, U.S., where the technique not only brings relief from pain, but may speed recovery.

Here's how hypnosis works. First, both doctor and patient have to feel sincere that hypnosis can work. The patient seated in a comfortable chair with dimmed lights and warmth hears: "You are falling asleep, a sound deep sleep. Try to relax all your muscles and imagine you are going into a sleep that is deeper and deeper.

"You will not wake up until I tell you, then you will wake up quietly and will always feel fine as a result of the suggestions. You are falling sound, sound asleep, deeper and deeper, deeper and deeper."

In most cases the patient will fall into a trance after about four or five minutes. With very susceptible people, even if they are being hypnotised for the first time, it can take less than a minute.

A hypnotised person is not unconscious; he is super-conscious. He concentrates so hard on accepting the hypnotist's word as valid descriptions of reality that he shuts out unrelated sounds and ideas.

For instance, you may have been so spellbound—or hypnotised—by a film that you haven't noticed the person sitting beside you rustling sweet papers or crunching nuts.

So with the person under hypnosis. There are, of course, people who cannot be hypnotised at all. But at least nine out of ten of us can, say researchers, enter a light trance, five can experience medium hypnosis, and one out of five ean enter the deepest state.

Light hypnosis is when eyes are closed, muscles are relaxed. Medium hypnosis embraces partial amnesia, partial analgesia—absence of pain—positive hallucinations—seeing things that aren't there—able to react to simple suggestions.

Deep hypnosis includes the ability to walk and talk with eyes open, complete amnesia, complete anaesthesia—absence of feeling—no hallucinations, able to obey complicated instructions from the hypnotist.

These characteristics don't occur all together, they have to be brought out by the hypnotist one by one. D. C.

FOR SALE

1. One new "LAWKIM" ½ H.P. Motor, Single Phase, unused.
2. One "HIGGS" ½ H.P. Motor, Single Phase, used, is also available.

Apply to :-

CORONATION PRESS,
711. K. R. Mohalla, Mysore.

The Rationalist

ARYAN AND TAMIL

Modern writers on the history of South India are fond of pointing out the existence of a Tamil civilization independent of the Aryan civilization in the region south of the Vindhyas.

But these studies of the characteristics of the Tamil civilization are vitiated at the outset by the assumption that there was a Dravidian culture and a Dravidian race independent of the Aryan culture and the Aryan race. It is important to note that there is no reference in Sanskrit works to Dravida as opposed to Arya. The five Dravidas known to Sanskrit writers are five sections of a group of the Aryan people; the early foreign writers of Greece and of Rome refer to the whole of India as one unit, and if they refer to Tamilakam it is only as a name of a division of the country, just like a reference to Bengal as the 'Ganges' and to Ceylon as 'Taprobane'.

First, as to the peculiarities of the Dravidian language and of the Tamil language: No systematic study was made of the works or of the grammatical forms prevalent in early Tamil. A systematic attempt was made in this direction by the late Mr. R. Swaminatha Ayyar. The evidence that he had gathered and published serves to show that the peculiarities of the Tamil languages as regards grammatical form and construction are common to the Prakrit languages: and that the vocabulary of earlier Tamil bore close affinities to the vocabularies of the Vedas and the earlier Prakrit which prevailed in the Punjab regions. Much emphasis is laid by modern writers on the scanty references in Vedic literature to gold, ivory and pearl; and inferences are drawn that these were therefore the special products of the Tamil country. But these inferences are based on the mistaken notion that the Vedas embodied the entire civilization of the early Indians The Vedas and especially the Mantra and the Brahmana portions were manuals prepared for use by the adherents of a special school of worship.

Next, the absence of numerous references to the regions south of the Vindhyas in early Vedic literature proves only that the Fire Cult was confined to a particular region in North India. In fact, references are similarly very few as regards large portions of the country north of the Vindhyas. The region of the Uttara Kurus was held particularly sacred by the followers of the Fire Cult, as many of the elaborate sacrifices and rituals were conducted in that region. It is therefore natural to expect more frequent references to that region than to the other regions of India in Vedic literature.

The two forms of worship, one of offering sacrificial oblations through fire and the other of worshipping images, have been in existence in India side by side from very early ages. Worship of God through images seems to have appealed more to the popular imagination, while the worship through Fire was confined to a small group of persons who had specialized in the rituals elaborated in the Mantra and Brahmana manuals. In course of time the popular Agamic cult also came under the control of a special priesthood who performed elaborate rituals prescribed in the Agamas. That the Agamas existed in the early days, although they were considered

heterodox by the Vedic schools, is seen by the discussion of their evidential value by the Sutrakara Badarayana.

I have endeavoured to show that the evidences from which modern historians of South India reconstruct with the aid of their imagination an independent Tamil civilization are, all of them, inconclusive: that they have no evidential value at all, because of the places whence they are called: and that, on the other hand, the very sources of these 'evidences' contain indubitable proofs of an identity of culture throughout India.

V. R.

A CONGRESS TYCOON

"Mr. Biju Patnaik, member of the Congress Working Committee recently said that it was "just a bad luck for the Government of India if any excess payment has been made to the Kalinga Airlines."

Mr. Patnaik, who owns the Kalinga Airlines, was replying to a question by newsmen regarding the sixtieth report of the Public Accounts Committee presented to the Lok Sabha on Wednesday last.

Without naming the airlines which had taken contracts for air-lifting and air-dropping of stores in NEFA and Nagaland, the PAC has disclosed several cases of overpayment of a huge sum to the company without finalising the payment and recovery on account of stores lost and has urged a thorough probe into the working of the contracts.

Mr. Patnaik referred to the recommendations by the PAC and said "If any excess payment has been made as press reports say, it is not our fault. It is just a bad luck for the Government of India. They should be careful".

Mr. Patnaik disclosed that the decision to award contracts to his Kalinga Airlines was taken by the Prime Minister, "in consultation with the Defence Minister, Finance Minister and Home Minister"

When a correspondent referred to the recent interpellations in Parliament over various deals by the Government-owned undertakings with his firms and the inquiry into his personal tax liabilities or those of his firms, Mr. Patnaik retorted "Yes, I know I always figure in Parliament. Parliament is very fond of me!"

Mr. Patnaik said he has told the Union Government that all his personal tax liabilities and those of the Kalinga Foundation Trust would be cleared off.

But if there was any dispute, it would be settled in a court.

When a correspondent wanted to know what were his tax liabilities and those of the trust of which he was the founder Mr. Patnaik quipped, "I do not know what are my liabilities. I only draw"!

He did not reply when he was asked how much he would draw for the Congress election fund"! says a report.

* * *

Excess payments are not made if the drawer and payee are both honest. The public appreciates neither this Bijou's ethics nor his patriotism. P.M's who give protection to such persons do not deserve either statue or memorial. Rascality cannot be explained away as bad luck. How much money can Bijou take with him to Heaven or Hell? Or if neither exists, how much money can a man be cremated or buried with? Ed,

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

IDEAL TOWN CAR

Without harmful exhaust gases and the bothersome sounds of a combustion engine, this small car will drive through tomorrow's traffic. The agile vehicle with electric drive was developed in the Institute for vehicles of the Technological University in West Berlin under the direction of Professor Dr. Ernst Fiala. A 5 hp electric engine enables the car to reach a speed of 40 mph. The amazing acceleration of the some 1,200 lb. heavy two-seater, (it can reach a speed of 30 mph in only nine seconds), was achieved by installing a compression accumulator, a hydraulic engine that, contrary to customary models, stops the car and reloads energy at each stop (working preasure 210 Atu). The accumulated energy is transformed into acceleration when the car starts again. The well-planned mechanism fore-sees only two foot-pedals—one to be used in braking and the other in accelerating.

MUSIC'S EFFECT

That music can have an especially good effect on persons with certain psychogenic illnesses and can even accelerate the healing process is an old medical experience. The German music pedagogue Professor Dr. Johannes N. Schumilin (Gottingen, Federal Republic of Germany) was able to prove, however, that sick animals can also react favourably to musical impressions in a similar fashion. Schumilin has worked for some time on the problem of music therapy and has gained experience in veternary clinics abroad. In a recently published Gottingen magazine article, Professor Schumilin stated: "As a reaction to the musical experiment, the expression in the animals' eyes changed from sad to lively and cheerful. When I changed from simple folk instruments to dance music, a sick dog and a crippled cat even tried to jump and dance". As animals generally react in a highly diverse fashion, Schumilin's observations are of great importance.

* * *

"Genius is a promontory jutting out into the future." VICTOR HUGO.

"Poetry is a way of taking life by the throat." ROBERT FROST.

"Contentment is the smother of invention." AMBROSE BIESCE.

"A twinge of conscience is a glimpse of God." P. U.

"Hypocrisy is the homage vice pays to virtue." LA ROCHEFOUCAULD.

Love is friendship set to music.
LADIES' HOME JOURNAL.

"Boredom is an emptiness filled with insistence." LEO STEIN.

THIS ONE

On the death of U.S. Senator Richard Neuberger in March 1960, Hall Lusk was appointed to finish out Neuberger's term. "When a representative of the Governor offered me the job," Lusk said, "I decided I'd better phone my wife to see how she felt about it I asked her, 'How'd you like to be the wife of a United State Senator?' She thought about it a minute and then asked, 'Which one?'"

PKESIDENT SNUBBED

Just after his election as U.S. President in 1912, Woodrow Wilson visited an aunt who was almost deaf. She asked him how he was now employed, and he bellowed into her ear trumpet that he was now the President!

"Of what?" enquired the old lady.

"Of the U.S.A.," Wilson shouted back.

The aunt closed the discussion by snorting, "Don't be silly!" B. C.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M A HONS. F.R.E.S M.R.S.L.
FOUNDER
International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period, and expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal in the light of current possibilities.

"A Jewel of a book."
"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,
Member, Royal Society of Literature, Gr. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work, a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence"

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious saying on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

Price: Rs. 10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

ಮು॥ರಾ॥ ಜಿ. ಆರ್. ಜೋಶ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು॥ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಭುವರಾಜರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮು॥ ರಾ॥ ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆದಂರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು॥ ಜಿ. ಆರ್. ಜೋಶ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾವ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆಗೆದನೆಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯೆರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೩೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

**ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ**

ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-00

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL. XXVII No. 9] Monday 19-12-1966 [PRICE 00-10 NP

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

NEW CALENDAR

On the last day of the year (December 28), Professor Walter F. Rothe plans to stand in the Garden of Almanalogy and Astrometry, pour himself a drink and celebrate Orbit Day.

Rothe, who is a professor 'because I profess to be the originator of the new Universal Calendar," also has big plans for the month of Solarius, which will fall between the end of June (the 28th) and the last day of July (the 28th). That's when he intends to take a vocation.

The 63-year-old Washington Calendar reformer was found, as usual, mixing cement in his back-yard, where for the last year he has been building the concrete netherworld that is the garden.

Surrounded by a maze of shrines dedicated to "Miracle Days," a 200-pound Sundays Forever" sign, gargoyles honoring the season and a bell tower whose chimes ring during the equinox, Rothe asked his visitors to "just go ahead and ask me questions while I work."

He then ran up a ladder, installed another section of his mammoth cement Universal Calendar and descended to announce that soon the garden would have busts of Julius Caesar and Pope Gregory.

Some day, the professor hopes, the garden itself will be a monument and a bust of Walter Rothe will be placed next to those of the men whose calendars the new Universal will supplant.

Rothe decided "one day about 17 years ago when I was sitting in the kitchen writing a letter" that the existing Gregorian calendar was out of date. "I looked up at the calendar for the date and I wondered why you couldn't tell the day of the week just by knowing the date," he said.

Rothe's calendar, which he maintains is "so perfect that it is absolutely unchallengeable," solves the problem. One of the tablets in the garden explains how the system works:

In today's calendars only the 24-hour day is a fixed period of time. In the New Universal Calendar, a 7-day week, 28-day month (13 of them in a year) and 91-day quarter also would become perpetually fixed period of time. There will be a Leap Year Day every four years except in century years not divisible by 400.

"There will be an extra day every 3323 years, the accumulation of a 26-second period now unaccounted for at the end of every year."

On Rothe's calendar, each week would begin on a Monday, hence the "Sundays Forever" sign which notes that all Sundays would fall on the 7th, 14th, 21st and 28th of each month. Similarly the four quarters of the year would fall on April 7, Solarius 14, September 21 and December 28.

Rothe, a retired real estate broker who has patented 21 inventions, decided to construct the garden "to dramatise my calendar so everyone can see how it works."

with its Alice-in-Wonderland walkways between giant numbers that are decorated with mosaic tiles, the Garden of Almanalogy and Astrology is unquestionably dramatic. One of the larget pieces of cement work is the Orbit Day shrine which stands eight feet high next to a wall celebrating quadrennial astronomical adjustment day (Leap years).

"Orbit day should be the most important day of the year," said the professor.

"Why celebrate New Year's Day? You don't know what's going to happen to you in the next year. But Orbit Day is something to celebrate and be thankful for. On Orbit Day the earth will have travelled through space 687,803,131 miles, whirling around at 66,000 miles an hour. Now wouldn't you call that a big day when it finishes a trip like that?"

C. B.

HATRED OF PAST

It seems that the French hate their past. Too often we hear that some city's old neighbourhoods—whole squares or streets at once sometimes—have fallen before the fury of the "urbanizers". When I read menacing statements by the planners of destruction that some 50 per cent of the buildings in France are more than 100 years old, I tremble. For it is precisely in that threatened 50 per cent that almost everything worth preserving is to be found!

Why this hatred for France's past, which is one of the most glorious in the world?

I think it can be attributed to the "trauma" of the Revolution. The French have beeu taught that in 1789 they broke the chains of ignorance, misery and slavery. Everything previous to that critical date is somehow discredited—like peasant ancestors in families which have recently made their fortune. In countries which have not had this historic break with the past, the villager is proud if his farm is old, and inscribes the date above the doorway. In France he is a little ashamed, and dreams of suburbia and synthetic tiles.

Despite the increasing attention given to the problem, despite the efforts of the Ministry of Cultural Affairs every month something irreplaceable disappears in France, and the cost over the past 20 years has been as disastrous as that of a civil war or an invasion!

To stop this spreading evil, I would suggest a simple remedy, one used by a French general in the 1945 campaign in Germany. He issued a standing order to his artillery that nothing built before the nineteenth century was to be destroyed without special authorization. Wouldn't a rule that was valid for Germany in wartime be valid for France in time of peace?

X.

RITZ'S WAY

Hotel owner Cesar Ritz was a perfectionist. A few hours before the gala opening of the Ritz he came into the dining room. By six o'clock, the last preparation had been made. Ritz sat down at a table. He noticed at once taht it was about two centimetres too high. He sat down at the next table. It was two centimetres too high. So were a third and a fourth table.

Ritz gave a few orders. By eight o'clock the legs of all tables in the dining room had been shortened by two centimetres!

Cesar Ritz's son, Charles, now chairman of the board of the Ritz Hotel, remembers that his father tried out every new mattress he ordered by sleeping one night on it! If he didn't sleep well, the mattress was returned!

MOBOCRACY

"A college principal was confined in his room for having exercised his casting vote in favour one of the two students' bodies in the elections to the governing body of the college union.

Along with the principal, two vice-principals and five professors were also detained in the principal's room, with student "guards" posted inside and outside the college premises to prevent them from going out.

All this happened in a degree College at Belur in Howrah, about six miles from Calcutta.

Police said the two rival students' bodies—Students' Federation and Chhatra Parisad—had polled equal number of votes in the elections necessitating the exercise of the casting vote of the Chairman conducting the elections. The principal was in the chair and his use of discretion in the matter antagonised the losing group which, thereupon, kept him and seven others confined in his room!"

NEW CALENDAR

On the last day of the year (December 28), Professor Walter F. Rothe plans to stand in the Garden of Almanalogy and Astrometry, pour himself a drink and celebrate Orbit Day.

Rothe, who is a professor 'because I profess to be the originator of the new Universal Calendar," also has big plans for the month of Solarius, which will fall between the end of June (the 28th) and the last day of July (the 28th). That's when he intends to take a vocation.

The 63-year-old Washington Calendar reformer was found, as usual, mixing cement in his back-yard, where for the last year he has been building the concrete netherworld that is the garden.

Surrounded by a maze of shrines dedicated to "Miracle Days," a 200-pound Sundays Forever" sign, gargoyles honoring the season and a bell tower whose chimes ring during the equinox, Rothe asked his visitors to "just go ahead and ask me questions while I work."

He then ran up a ladder, installed another section of his mammoth cement Universal Calendar and descended to announce that soon the garden would have busts of Julius Caesar and Pope Gregory.

Some day, the professor hopes, the garden itself will be a monument and a bust of Walter Rothe will be placed next to those of the men whose calendars the new Universal will supplant.

Rothe decided "one day about 17 years ago when I was sitting in the kitchen writing a letter" that the existing Gregorian calendar was out of date. "I looked up at the calendar for the date and I wondered why you couldn't tell the day of the week just by knowing the date," he said.

Rothe's calendar, which he maintains is "so perfect that it is absolutely unchallengeable," solves the problem. One of the tablets in the garden explains how the system works:

In today's calendars only the 24-hour day is a fixed period of time In the New Universal Calendar, a 7-day week, 28-day month (13 of them in a year) and 91-day quarter also would become perpetually fixed period of time. There will be a Leap Year Day every four years except in century years not divisible by 400.

"There will be an extra day every 3323 years, the accumulation of a 26-second period now unaccounted for at the end of every year."

On Rothe's calendar, each week would begin on a Monday, hence the "Sundays Forever" sign which notes that all Sundays would fall on the 7th, 14th, 21st and 28th of each month. Similarly the four quarters of the year would fall on April 7, Solarius 14, September 21 and December 28.

Rothe, a retired real estate broker who has patented 21 inventions, decided to construct the garden "to dramatise my calendar so everyone can see how it works."

with its Alice-in-Wonderland walkways between giant numbers that are decorated with mosaic tiles, the Garden of Almanalogy and Astrology is unquestionably dramatic. One of the larget pieces of cement work is the Orbit Day shrine which stands eight feet high next to a wall celebrating quadrennial astronomical adjustment day (Leap years).

"Orbit day should be the most important day of the year," said the professor.

"Why celebrate New Year's Day? You don't know what's going to happen to you in the next year. But Orbit Day is something to celebrate and be thankful for. On Orbit Day the earth will have travelled through space 687,803,131 miles, whirling around at 66,000 miles an hour. Now wouldn't you call that a big day when it finishes a trip like that?"

C. B.

HATRED OF PAST

It seems that the French hate their past. Too often we hear that some city's old neighbourhoods—whole squares or streets at once sometimes—have fallen before the fury of the "urbanizers". When I read menacing statements by the planners of destruction that some 50 per cent of the buildings in France are more than 100 years old, I tremble. For it is precisely in that threatened 50 per cent that almost everything worth preserving is to be found!

Why this hatred for France's past, which is one of the most glorious in the world?

I think it can be attributed to the "trauma" of the Revolution. The French have beeu taught that in 1789 they broke the chains of ignorance, misery and slavery. Everything previous to that critical date is somehow discredited—like peasant ancestors in families which have recently made their fortune. In countries which have not had this historic break with the past, the villager is proud if his farm is old, and inscribes the date above the doorway. In France he is a little ashamed, and dreams of suburbia and synthetic tiles.

Despite the increasing attention given to the problem, despite the efforts of the Ministry of Cultural Affairs every month something irreplaceable disappears in France, and the cost over the past 20 years has been as disastrous as that of a civil war or an invasion!

To stop this spreading evil, I would suggest a simple remedy, one used by a French general in the 1945 campaign in Germany. He issued a standing order to his artillery that nothing built before the nineteenth century was to be destroyed without special authorization. Wouldn't a rule that was valid for Germany in wartime be valid for France in time of peace?

X.

RITZ'S WAY

Hotel owner Cesar Ritz was a perfectionist. A few hours before the gala opening of the Ritz he came into the dining room. By six o'clock, the last preparation had been made. Ritz sat down at a table. He noticed at once taht it was about two centimetres too high. He sat down at the next table. It was two centimetres too high. So were a third and a fourth table.

Ritz gave a few orders. By eight o'clock the legs of all tables in the dining room had been shortened by two centimetres!

Cesar Ritz's son, Charles, now chairman of the board of the Ritz Hotel, remembers that his father tried out every new mattress he ordered by sleeping one night on it! If he didn't sleep well, the mattress was returned!

MOBOCRACY

"A college principal was confined in his room for having exercised his casting vote in favour one of the two students' bodies in the elections to the governing body of the college union.

Along with the principal, two vice-principals and five professors were also detained in the principal's room, with student "guards" posted inside and outside the college premises to prevent them from going out.

All this happened in a degree College at Belur in Howrah, about six miles from Calcutta.

Police said the two rival students' bodies—Students' Federation and Chhatra Parisad—had polled equal number of votes in the elections necessitating the exercise of the casting vote of the Chairman conducting the elections. The principal was in the chair and his use of discretion in the matter antagonised the losing group which, thereupon, kept him and seven others confined in his room!"

The Rationalist

RAMANUJA

Through American Eyes

"Sri Ramanuja's Visistadvaita has many points of similarity with my own religion—Christianity" said a Professor from Harvard University now in Madras on a research assignment, studying comparative religion.

The American Professor Dr. John B. Carman was however quick to concede that there were many others, particularly Catholics who thought that Christianity had more areas of agreement with Advaita than Visishtadvaita. But his own view was that the Visistadvaita doctrine came closer to Christianity and the similarities between these two concepts were more significant than those between Advaita and Christianity. The Christian faith had had far more in common with the southern type of Vaishnavism and Saiva Siddanta than with others.

It was the feeling that Ramanuja's understanding of Iswara Tatwa had striking resemblance at many points with the Christian conception of God which initially attracted him to the study of Visishtadvaita, said the Professor who has written a thesis on: "Ideas of Divine Supremacy and Accessibility in the Theology of Ramanuja".

Dr. Carman is now engaged in gaining a sound knowledge of Tamil and Sanskritised-Tamil (Manipravala) to enable him understand the import of the classical hymns of the Azhwars and Nayanmars, as also the Vaishnavite literature in Manipravala which is practically unknown in the western world because of the peculiar blend of the two languages. He studied Sanskrit under two eminent pandits of Mysore during his six-year stay (1957-63) at Bangalore when he served at the Christian Institute for the Study of Religion and Society.

Dr. Carman said Ramanuja had generally been interpreted in the west in a negative way as one who spoke against Sri Sankara's Advaita. This was no doubt true; but the more important aspect of Ramanuja's contribution was positive. If there was an emphasis on argument in Ramanuja's approach it was because during his days, Advaita philosophy posed a threat, as he saw it to the proper understanding of Vedanta and his preliminary task necessarily involved its rebuttal.

Dr. Carman said he was interested in the positive understanding of the Divine Being and of the nature of the Universe, as conceived by Vaishnavites and expressed in their worship as well as in their hymns. In the two years ahead of him, he was planned to seek the aid of outstanding scholars belonging to Tengalai and Vadagalai—in learning the extensive religious lore of both the Vaishnavite traditions

SUCCESS

The Late Gene Fowler, old-time journalist and friend of the famous, was once asked "What is success?"

"I shall tell you," he said, "out of the wisdom of my years. It is a toy balloon among children armed with sharp pins!"

NIELS BOHR

A visitor in the home of Danish physicist Niels Bohr noticed horseshoe on the wall. "Can it be," he asked, "that you, a man of science, believe this will bring you luck?"

"Of course not," said Bohr. "But I understand it brings you luck whether you believe or not!"

KANNADA DICTIONARIES

A Correspondent writes :

The Kannada Sahithya Parishat started preparing a Kannada-Kannada dictionary on November 27, 1944. In the last 22 years, the Parishat has spent about Rs. 4½ lakhs on this project printing only 192 pages out of the projected 5,000 pages! The achievement will not bring a fair name to the organisation.

The University of Mysore has commenced work on English-Kannada dictionary in Mysore. In all probability, it will be completed in about two or three years' time. Most of the members of the Editorial Board of both these projects are common and they reside in Mysore City.

Therefore, the Mysore Government, and the Kannada Sahithya Parishat can usefully transfer the whole project to the Mysore University immediately to help speedy completion of the Kannada-Kannada distionary along with English Kannada dictionary.

* * *

The Correspondent does not realise that the object is not to produce the Dictionaries, but to make substantial untaxed extra incomes in the form of T.A.s. and sitting fees. The Kannada gang is a selfish, self-seeking, avaricious lot. Two generations of them have enjoyed the perquisites. After many more generations have enjoyed it, a hotch-patch "Century Dictionary" will be produced, with a great deal of self-glorification! By that time Kannada will have become its ತದ್ಭವ, and be no longer recognisable. "Language, how many crimes are not committed in thy name! Ed.

SOIL EXPERTS AND THE GENERAL

When France's Marshal Lyautey was Resident General of Morocco he often visited the most deserted outposts to enquire into the needs of the men stationed there. Once he arrived unexpectedly at a post in a particularly barren spot—no vegetation, not a single tree. In summer, the heat must have been unbearable. The General had already visited the place several months before and ordered that some planting be done there.

Now he went back to the spot he had picked out. "Why hasn't any planting been started?" he asked the post commandant.

"Well, Sir," the young officer mumbled apologetically, "I sent some soil samples to the laboratory in Casablanca to find out what species would be best to plant, and they told me it was no use, that it would take 100 years to make anything grow here."

Lyautey's answer summed up the man's determination—and faith. "A hundred years? All the more reason. We haven't a minute to lose!"

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	„ 25 „
Quarter Page	...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore

VALUE OF SAMSKRIT STUDY

by T. Muthian, Director of Technical Education, Madras.

What is our objective in education? All our present troubles are due to acquisition of knowledge based on distinctions and differences ignoring the underlying unity. An uncontrolled and undisciplined mind thinks only in terms of differences. So, our education should be oriented towards acquiring knowledge that conforms to unity. The word "education" comes from the root 'educe' (Latin-educers) which, means 'to bring out' or 'lead forth' the latent faculties in any individual. In the words of Swami Vivekananda, "Education is the manifestation of perfection already in man."

Knowledge about the non-difference (Advaita) between cause and effect inculcates in our minds, progressively, the non-dual nature of our existence, which eliminates all distinctions in its being. The Rig-Veda beautifully describes the significance of 'word' (which is one of the vehicles for reaching ultimate knowledge) as follows: Vipra Kavayo Vacobhi Ekam Santham bahudha Kalpayanti. ("Wise men who have understood the principle of causality have described the oneness in many ways with the help of words.") A language should, therefore, not only function for the general purposes of communication, but be capable of serving as an appropriate vehicle for acquiring the ultimate knowledge or truth, through its unifying influence.

"Samskritam" can rightly claim to be one of the languages of synthesis and integration. The expression 'Samskritam' etymologically means a language constructed on unity (Sam): 'Samatvam' is called 'Yoga' (unity). The same expression also means the cause (Sam) and effect (Kritam), and their non-difference is indicated by the letter 's' in between. It also connotes conservation. In short, the word "Samskritam" indicates fully methodology of acquiring correct knowledge in any field. The function of a university (Unas=oneness=sam; Versus = to turn = Krit) is identical with that of Samskrit Language; its academic activities should be reflected in the realisation of 'oneness' in every branch of study.

The word 'Yogya' stems from the root 'yuj' (to unite): when it refers to a person, it means he is a man of character, because his mental outlook and actions in relation to others stem from unity. One who is 'ayogya' lacks character and will indulge in promoting differences based on race, community, religion, creed, etc., resulting in hatred. Again, from the same root 'yuj' comes the word 'yukti' which connotes that 'cleverness' inheres in unity. The word 'samartha' means that one is intelligent, elever, shrewd and his knowledge and his action conform to the concept of unity arising from uniformity (Sam).

"Samudaya" implies socialistic concept, and any action (udaya) of an individual stems from unity (Sam); the word "Sampad" also indicates that the state of well-being can be acquired through oneness (Sam); similarly, Samrajya means democracy shining (raj) in equality (Sam). There are many other words whose gross meaning inheres in oneness (Sam) such as 'Samvid,' 'Sampradaya' 'Samsarga' and 'Samkalpa'. So the word 'Samskritam' representing the language is a general term which inculcates the principle of unity and integration at all levels.

(To be continued.)

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.S.L.
FOUNDER
International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period, and expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal in the light of current possibilities.

"A Jewel of a book."
"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,
Member, Royal Society of Literature, Gr. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work, a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious saying on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

Price: Rs. 10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

Maharaja Bhojaraja's
SRINGARA PRAKASHA

VOL. I. PRAKASHAS 1 TO 8. Rs. 25.

VOL. 2 PRAKASHAS 9 TO 14 Rs. 25.

of absorbing interest. Handsomely printed and bound.

The Great Tenth Century work on Samskrit Rhetoric

REVISED AND EDITED BY

G. R. JOSYER

FOUNDER DIRECTOR,

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS.

"Shringara Prakasha is in essence an encyclopadia of Indian thought and Indian locution.

It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathiraja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving crititcism."

Sir C. P. Ramaswamy Iyer.

* * *

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi-6.

25-6-63.

"We shall like to congratulate you on this success in bringing out a great Sanskrit work of importance.

Please send 12 copies of Vol. II, and 3 copies of "Sanskrit Wisdom"

Delhi 28-12-63

"Please supply us with the following by V. P. Post:

1. Shringara Prakasha I Vol. 5 copies.
2. ,, II 3 copies.

The book should be rushed immediately as these may be required for exhibition purposes at the 26th International Congress of orientalists beginning from 4th to 10th.

Munshi Ram Manohar Lal, Delhi-6."

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXVII No. 10-11] Monday 26-12-66 & 2-1-1967 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

IN THE OXFORD MUSEUM

During my last visit to Oxford, D. James Harle, the keeper of the Ashmolean Museum, Oxford, who has published a good account of Chidambaram temple, suggested that I should study the reserve collection of the Indian section there, with a view to locating any antiquity that could be exhibited in the Gallery. The reserve collection of the Indian section consisted mostly of broken potsherd, metalware and other miscellaneous objects, not worthy of exhibition. But I tumbled upon a small bundle in which two ornately carved bronze pillars, of small dimensions, being not more than ten inches in height, were found. Each pillar has a central unit, consisting of an octagonal pillar, with an abutting pillar design on two sides. The main deities are shown in the middle of the pillar, with miniature carvings below

Pillar A contains Siva standing with four arms, holding a parrot in the lower left-arm. A garland placed over the head resembles an arch. The sculpture represents the gift of a golden parrot to Dharmi, by Lord Sundaresvara in one of his sports. On the top may be seen a gana blowing a conch while two portraits are shown in anjali pose below the base. On the other side of the pillar is shown Adhikara Nandi in anjali pose, with a stick resting on his left shoulder. On to the left side of Siva is shown Goddess Meenakshi, with two arms holding a lotus in her right arm. To the right of Devi are shown, two officials of the great Nayak ruler standing in adoration. To the left of Devi are shown three devotees in anjali pose. Standing below the left arm of the Goddess is a portrait of a woman. In the middle of the same side is Indra, seated with Vajra and Sakti, in his upper arms, while Subrahmanya is shown on the top standing by the side of a peacock. The fourth face of the same pillar, carries carvings of parrots at the top, while at the base are shown a group of five devotees in anjali pose, led by a tall official wielding a stick on his shoulder. Somewhat to the front of this group are shown a Nandi and a dhvajasthamba.

The other pillar carries a beautiful image of Kali. The eight-armed Devi, holds various weapons in her arms, which includes a pointed trisula. No sculpture is represented at the back side of the pillar. On to the right of Kali, is shown Siva seated on His bull and further right is Goddess Meenakshi. Below her is shown Ganesa. Other figures on the same side are a dancing girl on the top, a warrior in the middle and Ganesa at the base. That these two bronze were miniature models of Nayak sculptures, was evident from the outset.

I was astonished to see two pillars in the Pudumandapa of Madhurai resembling in every minute detail, the bronze models now at Ashmolean Museum, Oxford. The Pudumandapa is the creation of the great Nayak ruler, Tirumalai Nayak. It carries lovely sculptures of Siva and a gallery of Nayak portraits in the Central Hall. This Mandapa was in all probability erected for the festival of Ardra, when Siva's cosmic dance is celebrated. This is indicated by the life-size portraits of Pathanjali and Vyagrapada, standing and facing the Central Mandapa with folded hands.

The bronze pillars at Oxford suggest that a bronze model of the entire Pudumandapa was made at the time of construction of stone Mandapa. That such models were made in South India in ancient times is attested both by literature and actual specimens. Such models are called Varnakas, and were made to get the approval of the King before actual construction

THE KANNADA GOURMETS

"The excuses offered for the delay in the production of the Kannada-Kannada dictionary do not sound convincing. The one reason, not mentioned by others, could be the habit in our State to take things easy and put off till tomorrow what can be done today! I speak from experience.

As Vice-Chairman of the Military Science Section of the Kannada Encyclopaedia, I and the other committee members such as Messrs. J. B. Mallaradhya, H. Deveerappa, S. S. Bhoosanur Math and B. Puttiah produced our section ready for print in record time. This, in spite of the fact that the authorities entrusted the work to us many years after the other sections were given specific work with detailed instructions.

We finished our work in May 1963. We never cared for money. Mr. Mallaradhya was not given his allowance for many months. We went all out and even our families (my wife drew the required diagrams yet to be paid for, and Mr. Deveerappa's daughter did the translation mostly) shared the burden. But alas! the volume is yet to see the light of day!

It is not right to blame the Government every time and raise usual cry of lack of funds."

COL. A. N. S. MURTHY.

* * *

And yet the Parishad spokesman, instead of being apologetic, comes out with bluster and bravado! What a shame! Ed.

(*Continued from page 2.*)

was begun. The commentary Kuttinamata, of Damodara Gupta, states, that models contribute to the creation of great arts.

"Rupaatisaya Kartinaam Praticchando Hi Kaaranam." Such miniature models of the big temples made in ancient times are found even to this day at Bhimesvaram and Draksharama in Andhra Pradesh and at Taramangalam in Tamilnad. Had the entire bronze model of Pudumandapam survived, it would have been an excellent piece of art. We are glad that at least two pillar models have survived to give us a glimpse of the original work.

These two bronze pillar models were formerly in the Bentinck Hawkins collection and were transferred to the Ashmolean Museum, Oxford, in 1956. But from the Museum records it is learnt that the bronze were in Oxford from about 1890.

T. NAGASWAMY.

ANNUAL MEETING

The Annual Meeting of the International Academy of Sanskrit Research, Mysore, will be held at the Rationalist Building, 100 Feet Road, Mysore, at 9 A.M. on Monday the 9th January, 1967.

G. R. JOSYER.
Director.

MAHARAJA BHOJARAJA'S SRINGARA PRAKASHA

The Great tenth Century work on Samskrit and Prakrit Rhetoric.

EDITED BY **G. R. JOSYER**, M.A., F.R.E.S., M.R.S.L.

TWO VOLUMES **Rs. 25/- each.**

The Rationalist

PROF. M. RANGACHARYA

From "The Hindu" 50 years ago.

"Mr. R. Swaminatha Aiyar, Headmaster Town High School, Kumbakonam writes :

Verily a star of the first magnitude has set. The whole educational world is now in gloom. The distinguished scholar-professor was indeed a friend, philosopher, and guide to his colleagues in the noble profession, nay to all who had the privilege to know him. The brilliancy of his scholarship, the grandeur of his intellect, the sturdy independence of his character, the striking kindliness of his heart, and his inspiring powers of conversation would compel respectful homage from even the most unwilling hearts. The memory of a man of such remarkable powers and accomplihments demands perpetuation at any cost; more so, because a career so promising and so full of beneficent influence has become so prematurely cut short. Anything done to perpetuate the memory of such a great man is bound to be productive of good to the country both in the present and in the future. It is impossible for any man who knew him and for any man who may happen to know of him to remain uninfluenced by his lofty ideals of conduct and culture. It behoves the public therefore, especially the committee appointed in 1915 in view to the perpetuating of his memory, to bestir themselves to bring about a suitable memorial to the great man that has passed away. Wisdom lies only in discovering who is really worthy of honour and making efforts to honour him in a suitable way. I have no doubt that other men will come forward urging the need for commemorating the services to the country of the departed worthy, and I refrain therefore from writing further on this subject."

* * *

When we went to the Presidency College, Madras in July 1913, Professor M. Rangacharya was our Professor of Sanskrit. His health was broken. He was like the setting sun. Shortly after, he retired, and passed away. His greatness referred to in the above letter, is proved by the two Himalayan works that he has left behind, "Lectures on the Bhagavad Geeta" in 3 stupendous volumes, and Ramanuja's Great "Sribhashya" in English translation. They will remain his memorial for all time, imperishable and irreplaceable, making the highest truths available for a large circle of mankind.

Editor.

OBITUARY

Dr. N. KRISHNASWAMY.

We regret to report the sad demise of Dr. N. Krishnaswamy at his residence in Gavipuram, Bangalore, on the 13th last. One of the earliest alumni of the first State Medical School, he was for 4 decades a popular physician of merit in many parts of the State. His death is deeply regretted by a vast circle of friends, and a family of 4 sons and three daughters.

VALUE OF SAMSKRIT STUDY

by T. Muthian, Director of Technical Education, Madras.

(Continued from last issue)

Such a language (Samskrit) is unfortunately considered as dead. It is really a silent language. It is necessary to ensure that all people have a working knowledge at least, of this great language, in order that they may probe into the mysteries of phenomena and know that misery results from 'dvi, the duality, the antithesis of synthesis or unity, free themselves from the bondage caused by the world of differences through the realisation of the oneness.

All languages have their own importance and usefulness; while Hindi may help communication with the people in the North in travel (as the Samskrit root 'Hind' probably implies), English will help communication with other parts of the world. On the other hand, Tamizh commands us to give up (izha) one's ego (tam) which will of course, result in realisation of unity as elaborated in Saiva Sidhanta. But Samskrit helps to understand the world, the man and the spirit – all in one (Sam). Pathanjali rightly declared: "Eka : sabda : sujnata : suprayukta : Swarge Loke Kamadhuk bhavati." ("One word of Samskrit if correctly understood and well used, becomes a Kamadhenu in an ideal socialistic society (Swarga) and gives all scientific information about matter (loka).") One should, therefore, aquire a working knowledge of Samskrit – to study the Upanishads, Gita and other ancient philosophical works, which contain the methodology of acquiring right knowledge leading to a realisation of the unity of existence.

The knowledge contained in the Upanishads and other philosophical works can be applied to both spiritual and material problems (para and apara). Where Iswara is mentioned it can be taken to mean the governing principle (Isa), which rules a particular phenomenon (vara). For instance, the centre of a circle can be considered as Isa for the circle (vara). The principle which is considered as normally applicable to knowledge of matter as well; and so a study of these philosophies dealing with cause and effect and the means to transcend them will be useful for research in finding basic truth in any field.

This is true for all types of phenomena. A knowledge of Samskrit will thus help not only spiritual enlightenment, but also the study of sciences and the development of an ideal socialistic society.

The study of Samskrit is therefore of national importance, as it is a language which explains and shows the way to: (1) an association transcending alignment and non-alignment among individuals, groups, races and nations as indicated by "Asparsa yoga"; (2) scientific knowledge about time, Space and Causation; and (3) socialism, based on restraint (Tapas) sacrifice (Yajna), and charity (Dana) and its preservation.

It will also help one to appreciate better the philosophic literature in other languages as well. It is fervently hoped that people will realise the importance of this great language and learn it without any prejudice againt it. It is claimed to be the language of Devas (Devanagari). If only we could imbibe the spirit of Samskrit we might elevate ourselves to the position of Devas and our country would regain our original status. Devanagar.

ANOTHER USELESS DUMMY

Unless the Government set up a suitable machinery to deal with political graft, it would be futile to expect that the evil of corruption could be curbed, said Mr. Nittoor Srinivasa Rau, Central Vigilance Commissioner, in Bangalore.

The Vigilance Commission alone could not do much, he said, because its scope was limited. It could not do anything about political corruption which was bigger than administrative lapses.

"It would be no use (of the Government) asking us to help them and then sit with folded hands. We are then wasting our time." Mr. Rao added:

He was delivering the concluding part of the "Sri Sampige Venkatapathaiya Memorial Lectures" on "Purity in Public Life and the Public Services" at the Gokhale Institute of Public Affairs in N. R. Colony.

The Santhanam Committee, Mr. Rau said, had in its final report suggested the setting up of a panel of 20 to 30 members known for their integrity to deal with political corruption. Its proposal was that if a minimum number of 10 members of Parliament or a State Legislature made a complaint, then the President (at the Central level) or the Governor (at the State level) could appoint a committee of three members of the panel to investigate the complaint.

The Government had not acted upon this suggestion, presumably because it felt that in the prevailing circumstances. it would not be difficult to find 10 members to sign a complaint and the panel would be over-burdened. But, he felt, this was no reason for the Government to sit on it for 2½ years doing nothing. Some other way had to be found which would overcome the difficulties.

Mr. Rau also referred to the interim report of the Administrative Reforms Commission which had suggested the institution of Lok Pal and Lok Ayukts. But even this did not meet the needs fully.

All said and done, however, what really mattered was the moral calibre of the people. No machinery set up by the Government could eradicate corruption, or any other evil, if the society itself was not geared to the task, he said.

Mr. Rau wished that the Vigilance Commission could function under a statute of Parliament instead of the present arrangement by goodwill.

POLITICS, PHILOSOPHY & PHANTASY

by G. R. JOSYER, M.A., F.R.E.S.

Contains many beautiful pieces of writing on Political, Philosophical and imaginative subjects.

289 Pages. Rs. 5/-

CORONATION PRESS, MYSORE.

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries

45/-

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A HONS. P.E.S.M.R.S.L:
FOUNDER
International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period, and expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal in the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,
Member, Royal Society of Literature, Gr. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work, a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious saying on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

Price; Rs.10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

"Sringara Prakasha" of Maharaja Bhojaraja.

Messrs MOTILAL BANARSIDAS, Indological Booksellers, Delhi-6.

"Please send us 3 copies of Maharaja Bhojaraja's Shringara Prakasha, Vol. II."

Please send by V.P.P. 3 copies "Shringara Prakasha" Vol. I, by Bhoja Raja, I copy "Sanskrit Wisdom", by G. R. Josyer, 1 copy "History of Mysore" by G. R. Josyer.

*

CHOWKHAMBA SANSKRIT SERIES OFFICE, Varanasi I:

Kindly send the following books by V.P.P.:

2 copies of Shringara Prakasha by Bhoja Raja, Vol. I, and
4 copies of Vol. II.

*

Kindly supply us Bhojaraja's Shringara Prakasha

3 copies I and II parts.
3 copies part 2.
3 copies Sanskrit Wisdom by G. R. Josyer.

* * *

ORIENTAL RESEARCH INSTITUTE, Mysore University.

Please supply Shringara Prakasha Vol. II two copies

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Please supply us with 6 copies of "Sanskrit Wisdom" by G. R. Josyer, and 3 copies of "Shringara Prakasha" by Maharaja Bhojaraja".

* *

SARASWATI PUSTAK BHANDAR, Ahmedabad:

Please supply Shringara Prakasha 3 copies, Sanskrit Wisdom 1 copy.

Please suppl Sanskrit Wisdom 3 copies

* *

SANSKRIT PUSTAK BHANDAR, Calcutta:

Please supply 5 copies Shringara Prakasha, 2 copies Rigveda Pada.
Please supply 2 copies Shringara Prakasha.

NEW ORDER BOOK COMPANY, AHAMADABAD.

Please supply History of Mysore by G. R. Josyer 5 copies.
Please supply History of Mysore 6 copies.

* *

Messrs MOTILAL BANARSIDAS, Delhi 6.

Please supply 3 copies Sanskrit Wisdom, 3 copies Shringara Prakash, 3 copies Rigveda Pada, 3 copies History of Mysore.

* *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS:

Kindly send us 2 copies Shringara Prakash, 3 copies Rigveda Pada, 3 copies History of Mysore.

Kindly supply us 3 copies History of Mysore, 3 copies Shringara Prakash, copies Rigveda Pada, 3 copies Sanskrit Wisdom.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.